

DAVID'S <sup>701</sup>  
Labour and Rest :  
OR, A  
DISCOURSE  
On ACTS XIII. v. 36.

Preached at the

FUNERAL

OF

Mr. RICHARD SHUTE,

THE LATE

Most Reverend Pastor of the Congregation of  
Stow-Market in Suffolk.

TOGETHER

With some memorable Remarques upon the De-  
ceased, for the Benefit and Use of that Parish.

By SAMUEL HUDSON, Rector of Earles Stonham.

L O N D O N,

Printed by James Astwood for Thomas Parkhurst at the Bible  
and Three Crowns at the lower end of Cheapside, near  
Mercers-Chappel. 1689.



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 MDCCLXXXIX. 1689.





TO THE  
Truly Pious, and my much Honoured Sister,  
Mrs. MARTHA SHUTE.

Dear Sister,



HE N it pleased our Infinitely Wise  
and Holy God, to translate my  
most Reverend and Worthy Bro-  
ther into those blessed Mansions  
of Glory, where he now dwells  
for ever ; I was my self prevented by so sharp  
a Sickness, as that I could neither accompa-  
ny that very numerous and extraordinary  
Train of Mourners, that follow'd him to his  
Grave ; nor could I then be an Auditor of this  
excellent Discourse preach'd at his Funeral :  
my Sorrows were much augmented upon both  
these Considerations : For in that dark hour of  
Providence, when the Crown was taken from  
thy Head, and a deep wound was made in  
A 2 my



*The Epistle Dedicatory.*

my own Heart, it would have been some relief to me, to have seen multitudes both of Ministers and People, of different Perswasions about little things, so unanimously united as they were in their Sorrows, for the loss of such an Eminent Instrument of Gods Glory, and of so great an Example of practical Piety, conjoin'd with such prudent managment of his Labour, as that he had effectually obtain'd much of his great End, viz. Of establishing a profound Love to God, and to one another, in the Hearts of very many of his Auditors; and had also diffused the same Spirit into all his Brethren, in that Corner where God had plac'd him; it would have been a further Comfort me, to have heard the Duty of Imitation so Pathetically urged, as it then was, in that Sermon which is now made publick.

The report of which was then sent me, but the Copy thereof came but lately into my Hands, with liberty of Printing it, and the restraint which the Reverend Author had first laid upon you, being in greatest part removed.

*My Dear Sister,*  
Although I could have wished, that the Impres-



*The Epistle Dedicatory.*

Impression had been more early, yet it now comes time enough (I hope) not only to be communicated to his whole Flock, but to add some new Fuel to their former great Zeal, whilst every one of them seemed very ardently bent to pay, a most just Veneration to his Memory; which in Truth will be now best done, if that they hold this Glass frequently before them, and while they are beholding so beautifull a Picture (drawn but in brief, yet truly representing him, and without all flattery) they shall every one endeavour to dress and adorn themselves according to so rare a pattern. *Dear Sister*, I am informed that the time is almost come, when you will discharge part of that Legacy of 100 l. which my Excellent Brother bequeathed to some Trustees named in his Will, for the purchasing of Lands, for the benefit of the Poor of that Burrough of *Stow-Market*, and that for ever: Now *Dear Sister*, let me earnestly beseech you, that whenever you pay any part thereof, you would deposite it in such hands, as that a most sacred Promise may be given you and us, who are Overseers of his Will, that such Lands may be purchas'd and also settled, so as that  
the



*The Epistle Dedicatory.*

the annual Rent may be employed, as the yearly reward of a School-master, for his Teaching of the Children of the poorest sort, to read the *English* Bible, in such number as the Trustees shall think fit: This will be the erecting of a perpetual Monument to his memory, more lasting than any of Marble, which his Parishioners have Thought and Discourged of to set over his Grave. May the good Will of him that dwelt in the Bush, still for ever dwell in that Town; and may the Holy Spirit of God, so influence all their Minds; that, that most precious Seed, which hath been sown in their Hearts, by our (now glorifi'd) Relation, may take deep root, and bring forth abundant Fruit, which will be, I am sure, the inexpressible Joy of thy Soul, and is the most earnest Prayer of

Dear SISTER,

Your most Affectionately  
Sympathizing Brother,

Sam. Fairclough.

To



To my Worthy and highly Honour-  
ed Cousin, *Samuel Blackerby*, Esq;  
and to my much esteemed Friends,  
*Mr. Charles Blossse*, *Mr. Joseph Crane*,  
*Mr. John Keeble*, *Mr. John Carter*, *Mr.*  
*Benjamin Cutlove*, *Mr. John Peake*,  
*Mr. Jonathan Peake*, *Mr. Charles Booth*,  
*Mr. William Gerrard*, *Mr. Thomas*  
*Hayward*, Trustees for the Legacy be-  
queathed to the Burrough of *Stow-*  
*Market*, by their late Reverend  
Pastor, *Mr. Richard Shute*.

GENTLEMEN,

AT the Desire of my Sister, (who is now in my  
House, and not capable of doing it her self )  
I do very Earnesty and Passionately request, that the  
Annual Revenue of the Lgacy that her dear Husband  
and your late Reverend Pastor, bequeathed to your  
Burrough, may be employed for the benefit of the Poor,  
and



and not for the ease of the Rich. And I do believe it cannot be more advantageously laid out, than in procuring a Person (fit for such a Work) who shall be obliged to Teach a certain number of poor Children to read the English Bible, whose Parents are not well able to be at that Charge for them: 'Tis true, my Brother hath not prescribed any particular way for the expending of it, but I do not question but this will be grateful to him, if he hath any knowledge of what's done here below. I hope the Confidence he put in you will prompt you to use it in that way which (you cannot doubt) would be most acceptable to him, could he now speak to you from Heaven, as he formerly did on Earth: You are Trustees for God as well as for him; I pray Dispose of it as Men that must give an Account thereof. I have no more to say, but that

I am your Friend and Servant,

George Jones.

David's





## DAVID's Labour and Rest.

ACTS XIII. v. 36.

*For David, after he had served his own Generation by the Will of God, fell on sleep.*

**I**F there be any Force either in Precept, Prohibition, Promise, or President, to engage to Holiness of Conversation; doubtless the Christian is under the greatest Obligation. No Religion so strictly commands Holiness: *Be ye holy in all manner of conversation*: Nor more prohibits unholiness; without which no man shall see the Lord. Heb. 12. 14. Where do we meet with the like encouraging Promises? *having the promise both of the life that now is, and of that which is to come.* 1 Tim. 4. 8. Or where so strict and obliging Patterns and Examples, not only the President of the holy Jesus, who went up and down doing good; but also a Cloud of Witnesses, whereof we have one in the Text, holy David, who served out his Generation.

In the projecting Age wherein we live, he is a very inconsiderable person that hath not some Design or other on foot; but there is no Design a Christian ought to have in pursuit, comparable with that of *glorifying God, and saving of his Soul*: All others compared with this; whether raising



## David's Labour and Rest.

great Estates and Fortunes, or climbing up to highest Pinnacles of Honour, are but low and beggarly Designs. Nor is there any other way we can better express our reall care for carrying on this good Design, than by a suitable Comportment and endeavour to do as *David* did, to serve out our own Generation: Nor any Rule for us to square our Conversation by, in order to the glorifying of God, and serviceableness, than the Rule *David* walked by, viz. the *Will of God*. And whosoever walketh in this Way, and by this Rule, may expect a *David's* Issue and Event, to fall asleep, to be gathered to their Fathers, and receive a glorious Resurrection. The words as they lye in the Relative sence, are brought in to prove the Resurrection of Christ, and that as a thing foretold by the Psalmist, That he would *not suffer his Holy One to see corruption*: But *David* saw corruption, and therefore the Prediction of the Psalmist relates to Christ, and not personally to *David*: For *David*, after he had served out *his generation by the will of God, fell on sleep, and saw corruption, &c.*

But I shall consider the words absolutely in themselves, which contain these three Considerables.

*First*, Good *David's* Agency and Fidelity, *He served out his generation.*

*Secondly*, The Canon or Rule of his Activity, *the will of God.*

*Thirdly*, The *Exodus*, or Event of both, which doubtless was happy, *He fell asleep, and was gathered to his Fathers.*

Of



## David's Labour and Rest.

3

Of these three in their order,

*First*, Holy *David's fidelity and agency*, who served out his Generation, *i. e.* the whole series, course and scope of his Life, was how he might be serviceable to God, in all the parts thereof, not only in a fit and mood, by starts, and fits, but throughout his Generation.

Whose excellent Pattern, recommends to us a necessary, and important Duty incumbent upon us, to be Active, and Serviceable to God in our Generation, in all the Stations and Relations Gods Providence sets us in. He did not serve God, as a Servant his Master for a Year, or an Apprentice for seven Years, as long as his Indentures last, but he was as a bored Servant all his days: Not putting Limits, Bounds, or Periods to his Service, but as long as Life lasted. He never begun well, or to good purpose, that doth not continue his Fidelity: Nor may he expect a *Crown of Life*, who is not *Faithful to the Death*. Note. Rev. 2. 10.

And here I must consider, *David* in his respective, and several Relations wherein Gods Providence set him, and shew how serviceable he was in them all; and how reasonable it is for us so to be. And those were either in

His { Political,  
Ecclesiastical, } Relation.  
Domestick.

*First*, Consider him in his *Political Relation*, as he was a King. No sooner did God advance him from the Shepherds Crook, and by his special



command, invest him with the Crown and Scepter to lead his People *Israel*, as his peculiar Flock, but he set himself to defend his Subjects, to subdue *Israels* common Enemies, put Garisons into the Cities for the safety of the Common-wealth: When possibly male-contents might think a less guard might serve the turn to secure the publick Peace. This was he who enjoyned, and commanded by his Authority the Worship of the God of *Israel*, according to the Law of *Moses*, and required the People under his Charge to serve, and fear the God of *Abraham*. This was he, who was serviceable by appointing Judges, for the Execution of Judgment and Justice, both for the Punishment of evil-doers, and for the Praise of them that do well. Nor was he a negligent Administrator of Justice himself; or did he turn off all to be managed by others hands: but declares, that when he shall receive the Congregation, he would judge uprightly; which he performed with great faithfulness, notwithstanding the after-insinuations of a Rebelious Son *Abfolom*, and a Crafty Courtier *Achitophel*, who out of Sinister ends aspersed the Government, to raise their own Fortunes, and gratifie their own ambition. It is a very difficult, if not impossible thing to wear a Crown long, but some touring Spirits will be apt to raise Clamour, and unreasonable Slanders, and think it would fit better upon their own heads, and that if they had Power they could better manage the Affairs of State.

What he engaged to his God, *David* was careful to perform: Early destroying the wicked of the Land,

and



and cutting off evil doers from the City of the Lord. Leading his People Israel in the Integrity of his heart, and guiding them by the skilfulness of his hands. In short, in his publick service and administration, he eyed publick good, so as to the most and best men, *Whatsoever the King did pleased the People.*

2 Sam. 3. 16.

Consider him, (*Secondly,*) in his *Ecclesiastical* relation, as a Prophet of the Lord, and so he served out his Generation.

This was he who brought the Ark; the visible Symbol of God's Presence from *Kirjathjearim*, and placed it in a Tabernacle, notwithstanding the insolent scoffs of a deriding *Michal*. So hard a thing it is for any in publick Authority to promote Religion, but some or other will revile, and reproach. But yet he proceeded and made preparation for *building a House for God*, tho' the compleating of it was left to his Successor: yet his good purpose was acceptable to God.

How careful was he in ordering the Priests and *Levites* to perform their Offices in their several courses, Sacred Writ do testify; to rectify abuses, and regulate the Worship of God. How industrious in composing that precious Model of divine Truth, the Book of the Psalms! And ordering the Singers in their places to serve God in Prayers, Praises, and Thanksgiving! And himself also with Supplications and Intercessions to God, standing up in the gap to divert the wrath of a justly provoked God, from a God provoking People, as divers Psalms testify, *Psal.* 79. 83. nor was he wanting upon the Receipt of any signal blessing, to return his grateful resentments of God's goodness: Several of the Psalms being *Anthems.*



## David's Labour and Rest.

thems of Praise, penn'd upon such occasions, to be publicly sung: As *Psal.* 18. &c.

*Psal.* 101. 1.

Nor (*Thirdly,*) was he less careful to be serviceable to God in his Private, or *Domestick* relation: By a holy, and exemplary Conversation. This was he who gave not only holy Precept, but Pattern, behaving *himself wisely*, and *walking in the midst of his house in the perfect way*. "Not as too many, who regard not to debauch others under their charge by ill President: Or others who care not if they have but their Servants bodily labour, tho' the Devil have their Hearts and Lives. He doubtless counselled them to Piety, and bewailed the miscarriages of any under his charge and care: "When Rivers of Tears ran down his Eyes, because "men kept not God's Laws.

*Psal.* 4.

*Id.*

*Psal.* 90.

And (*Lastly,*) consider him in his *carriage* between God and his own Soul: He was a good Man, and after God's own Heart. He preserved a holy awe and regard upon his Spirit, so as not presumptuously to sin and offend his Glorious Majesty. He lived not at random, but communed with his own heart, living under a daily fence of his Duty and obligations to God. And so *numbering his days, as to apply his heart to true wisdom*. These I pass over with all brevity; that in the next place I may evidence to you,

Reasonable.

The *reasonableness* of this his Agency for God in his Generation; and that upon a twofold account.

*First*, Upon the Account, that *serviceableness* to God is the end, and design of God's bestowing upon us those Talents, Abilities and Opportunities we enjoy. Doubtless God did never intend them



them to be laid out in Riot, or laid up in a Napkin: Neither to waſt them, or to ruſt. The Candle is not to be put under a Buſhel. The *manifeſtation of the Spirit*, (ſo all other good gifts of Health, Riches, Honour, &c.) are *given to every man to profit withal*; to be uſeful in our places, to God's Glory, our own, and others good. He fruſtrates God's aim that doth not employ them; whatſoever we receive from God, we are not to take as Proprietors, but as Stewards, or as Executors: not to embezzle as we pleaſe, but to employ the bequeſts according to the will of the Donor.

*Secondly*, Conſidering the *Account* we muſt expect to give to our great Lord, of our Stewardſhip, when he ſhall ſummon us to appear, which will be a juſt and ſtrict account; who *will render to every man according to his works*. As there is a reward to them *who by patient continuance in well-doing, ſeek honour, glory, and immortal life*; ſo there's indignation and wrath to every Soul who commits evil. If we acknowledge ourſelves Creatures (that receive all from God) we muſt expect an appearance: If we be more, let us ſhew it, in warding off that account if we can. But certain it is, *We muſt all appear at the judgment Seat of Chriſt*; Therefore it is reaſonable we ſhould ſerve God in our Generation. What hath hitherto been inſiſted upon, may be matter of Admonition to us all.

*Fiſt*, To you my Reverend Brethren of the Clergy, to whom God hath committed *Curam animarum*, The charge of Souls; that we ſtudy this, of ſerviceableneſs in our places, may we be careful to employ our Talents for the deſigns of God's Glory, and



2 Tim. 4. 2.

and others good in our several Stations ; not sparing our pains for fear of hastening our end. Our Lamps can never be better spent, or burnt out, than in lighting others to Heaven. *Be we then instant in season, and out of season ; both in Prayers and Preaching ; rebuking and exhorting with all long suffering and doctrine :* If God peradventure will give Grace, not only to the acknowledgment, but also to the Love of the Truth.

May we be willing to spend, and be spent in the service of so dear a Lord : Not forgetting the injunction given us at our Ordination, when we had the Holy Bible put into our hands, with charge to preach the Gospel.

“ And indeed can we be negligent, when besides  
 “ the Precepts to industry, we have also the excellent Patterns set before us. The holy Angels, who  
 “ are ministring Spirits for the good of the Elect.  
 “ Such a Cloud of Witnesses, before us for the good  
 “ of others ; God himself, who doth good continually, and exerciseth a watchful eye of Providence  
 “ over his Church ; Christ, who whilst on Earth went  
 “ up and down doing good ; and now in Heaven  
 “ maketh continual intercession for us.

Or can we give up a better account of our Time, and Talents to God ? What we do for his Glory, and the Churches good, we may expect God will put upon the file.

1 Cor. 15. ult.

Nor can we serve a better Lord and Master, who hath an observant Eye to regard us, and hath assured us, *That if we be stedfast unmoveable, and abounding in the work of the Lord, our labour shall not be in vain in the Lord.*

Second-



## Dauids Labour and Rest.

9

Secondly, Nor are you in your more private Spheres and Capacities to be negligent of this, but to be serviceable to God in your Relations. In your Families by prudent management of those under your charge; preventing as much as in you lies, those extravagancies, times and places too much abound withal; by private admonitions, by a holy, peaceable, and obedient behaviour, *Walking worthy of the Lord unto all well pleasing.*

And hereby you may give great encouragement and assistance to God's Faithful Ministers; not discouraging those who watch for your Souls.

This is the way to leave our Countrey better to Posterity, as the Orator speaks.

We have all but a little time to work in: The time is short, we shall soon be at our Journeys end, *The night approacheth, &c.* And hereby we shall bring comfort to our selves in the way; and have hopes in our Death. John 9. 4.

But may we not take up a bitter *Lamentation* Lament. for so great a neglect of this Duty? How many prove unserviceable in their Generation, or disserviceable, either by fomenting needless divisions, or a disorderly Conversation, who regard more their private Cabins, than the publick good; who are as Wens upon the Natural Body, draw away the nourishment, and cumbersome to be born; or like corrupt Stomachs, turn all to putrefaction.

I might here take occasion to rebuke, and lament such who serve not God, but their own bellies: Or serve God no further than will serve their own turns, who live as if the great God had sent them hither upon no other Errand than to pamper the  
Carkass,



## David's Labour and Rest.

Carkas, and feed the Brute.

But I hope better things of many of you, and that you are careful not only to be serviceable to God in your Generation, but withal, to take the true, best Canon for your Agency, *The Will of God*, which is my next thing to consider.

The Second General is the Canon of *Dauids* activity; *The Will of God*. I am not unsensible there are who prefix this, and make it an Antecedent to what follows; reading them thus: *By the Will of God he fell asleep*.

*Beza.*

‘But besides that this pointing of them is said  
‘not to be found in the Ancient Copies: It may  
‘be considered, that tho’ it be true, that all who  
‘fall asleep, do so by the *Will of God*; yet all do  
‘not serve out their Generation by the Will of  
‘God, which is by way of Eminency recom-  
‘mended to us in *Dauids* Pattern, that he eyed  
‘his Rule, *the Will of God*: So that all our service-  
‘ableness to God in our generation must be regu-  
‘lated by the Will of God. The Will of God is  
the only, and highest Rule for created Beings to  
act by; But not the Will of God as concealed,  
but as revealed to us: Things revealed belong to  
us.

*Note.*

We must not guide our selves by our unruly Fancies, or make our own blind turbulent passions our Rule; Or that which some call Conscience, tho’ never so misguided, or a Light within them; for this is to be regulated by the Rule of God’s Word, and Will; else there will be so many Rules as there are misguided Consciences in the World.

David



David did not make God's secret Will the Rule of his Agency : For how could that be a rule for him, which was kept secret from him? nor did he run to any infallible Judge, or the determinations of the Church to make that his rule of Faith, or Life : But what God had clearly manifested to him, and to us, his Sacred Oracles are our Rule ; so many as walk according to this Rule, Peace be on them.

Gal. 6. 16.

“ If every Market-Town had a divers Standard  
“ for weights, and measures, who could know what  
“ were the Standard of the Nation. Doubtless  
“ the Word of God is a certain infallible, and sufficient Rule, else Christ was not faithful in his Prophetic Office.

May this be our practice in all matters of Faith, and Life : Take we a right rule, and if (in matters ritual and circumstantial, and what not forbidden ) we quietly submit to the prudence of our Superiours, we shall not easily erre. And had this method been observed, God knows it had ended many of our unchristian, and uncharitable dissensions. But when Men make their own will, good meaning, private opinion, good intention, or prejudiced education, the rule of their Agency ; and judge that their hands can only stay the tottering Ark, no wonder that the Church falls into endless rents and miserable factions. Activity without understanding like mettle in a blind Horse, exposes the Rider to greater hazards ; or like mettle in a restive Jade, apt to run away with the Rider. Be we careful then not to mistake our rule, nor be seduced by those who pretend to be infallible Rule-makers, or guided only by a light within.



## David's Labour and Rest.

*Thirdly*, Which leads me to the last considerable, the Issue, and Event : *David*, &c. *fell asleep*. And they who walk by *David's Rule*, may expect the like issue : Sad news, doubtless, to all *Israel*, when holy *David*, who had fought *Israels Battels*, brought back the Ark, settled them in peace, and guided them by the skilfulness of his hand, shall fall asleep ; which must not be understood of perishing, but as elsewhere, was gathered to his Fathers, or *Reversus in paradisum*, returned home to God. I read not that he staid at *Limbo* in the way, until prayed out by the Charity of surviving Friends. But here observe with me,

*First*, That death to a good Man is but a Sleep, and as sleep,

Rev. 13.

Eccles. 5. 12.

(1.) Gives rest and a cessation from labours, and toils ; it is *requies, et medicina laborum* : So those who sleep in *Jesus*, rest from their labours.

Again, (2.) It gives Refreshment, especially after hard labours : *The sleep of the labouring man is sweet*. The more serviceable in Life, the more refreshing the Sleep of Death : Not like the affrighting sleep of condemned Malefactors, or a Man in a Frenzy, who start in their sleep.

1 Cor. 15.

And (3.) As they who sleep, awake again ; so those who sleep in *Jesus*, when they hear the sound of the Trumpet, and the voice of the Son of Man, shall awake, and be raised up again as to their bodies ; *And this corruptible shall put on incorruption*. God will be no mans Debtor, nor unfaithful to forget our work, and labour of Love. Those very bodies which have been the Souls Instrument in faithful Services to God, shall not



not be unrewarded in another World.

But (2.) No serviceableness to God in our Generation here, can exempt from Death: For *David* fell asleep. This is the common lot of the Faithful, as well as slothful. Some wear out with Work, others moulder in Rust, and inactivity. *Moses*, who received the Tables from the Mouth of God, gave Statutes, and Judgments to *Israel*, and brought them to the borders of the Land of *Canaan*, the next news we hear of him is, *Moses my Servant is dead*. Elsewhere saith *Joh. 7.* sacred writ, *Our Fathers are dead, and the Prophets do they live for ever?*

From which Premises, let us Infer, How Scripture dresseth up Death to a good Man; which thô to Nature it be the King of Terrours; yet to a Believer is but an ἀναλυσις, a pulling down the Cords of our Earthy Tabernacle; Repatri-  
zare, to return home, and in the Text a Sleep. And may not this remove all Dread, and Consternation from our Spirits? who would not be willing to put off his cloaths to go to rest? God intends thee no harm when he puts thee to Bed.

2. And may it not stay the impetuous Torrent of immoderate Grief for deceased Friends; *He is not Dead but sleepeth.*

And have not you known the Husband go to bed a few hours before the Wife? The Father before the Child? And there is no readier way to provoke God to snatch them from us, than by too much doting upon them. We should be careful not to turn our golden Ear-rings into a golden



golden Calf, or lean too hard upon our Crutches. For then God often cuts off the Pipes, that we may live more upon the Fountain.

Advice.

To conclude by way of Advice, that we may sleep in Jesus,

Gen. 38. v. 6.

Be careful, (1.) That we live in no Sin unrepented of. It's the Childs miscarriage in the day, that makes it loth to go to Bed at Night, lest it's Father should reckon with it then: Live we then, that, as *Job* speaks, our Hearts may not reproach us whilst we live. And (2.) In an intire Resignation, and surrender to the Will of God. How much did *Potiphar* provide for his own ease, and quiet, when he left all in *Joseph's* hand. Could we leave all our Concernments to God; let God do what he will: How might we possess our Souls, in all Times, and Conditions of Life! and without Consternation, and Amazement of Spirit, look Death in the Face! But when we tenaciously hold all we can from God, have our Affections set upon things beneath, live unsuitably to the designs of the Holy Gospel, and Religion we profess: No wonder if the Thoughts of Death prove uneasy. With what Confidence can we commit our selves to God when Dying, when Enemies to God when Living? For a man to live in open defiance to the Laws of God when Living, and to Bequeath his Soul to God at Death, is an Incongruous thing: We do not make our Enemies, but our Friends our Executors. To conclude, (3.) Let's live with our Hearts more inflamed with love to



to God, and in a Sence of our Mortality : and the latter will be Influential upon the former. Fire is best preserved in its own Ashes.

In short, let us imitate holy *David* in service-ableness to God in our Generation, and this by the Will of God ; then may we expect a *Dauids* issue and event, to sleep in Jesus. They who perform a *Dauids* service, may expect a *Dauids* Portion.

And this I dare say was the design of our deceased honoured Friend, and Brother : To whom I may aply all the parts of the Text already spoken of. But to give a full, and proportionable Character of this great, and good man, is a Province too big for my feeble Hands and Stammering Tongue ; and might be more fit for some of you my Reverend Fathers, or Brethren, whose Tongues do naturally flow with Streams of Silver Eloquence.

But since this task is so unwillingly devolved upon my weak hands, expect that I should only draw his Picture in faint and water Colours ; which by your Pencils might better have been laid in Oyl, who might rear him a Monument which might last so long as this Church endures. In speaking to the subject before us, I fear not an Excess, or Hyperbole. He was beneath flattery, above my Commendations.

It is not my design here to speak (as is usually upon such occasions) of his Extract, and Original, descended of a Family of good repute in the West parts of *England*.

Nor of his Education in one of the most famous



mous Schools of Learning in our Land, at *Eaton*; or of his being a member successively in two Colledges in the ancient University of *Oxford*: Or to Traverse the former part of his Life, unknown to me. I shall take notice of him only, as to that part, since God in his Providence set him in this place. And here I will make my appeal to you of this place and Neighbourhood, whether he was not serviceable to God in his Generation, in all those capacities already mentioned in holy *David*.

*First*, Take him in his Civil Relation, as a Man, and member of a civil Society. Tho' no Governour in civil Affairs, yet as a Friend, or Neighbour, industrious either in preventing discords, or composing differences, which is a good piece of service; which when he undertook (as he was not averse to any good Offices) he effected with mildness, gentleness, and calmness, bringing differing Parties to a true understanding of each other, so as to lay a Foundation for a thorough Reconciliation. Of such a healing Spirit, as he ever carried with him Balsam to cure Wounds; but could not endure Gaul and Vinegar to be poured in, to procure a Rankle or Fester. And were he only serviceable in this respect, he might fall under the blessing of Peacemakers.

Matth. 5.

*Secondly*, But consider we him in his Ministerial Capacity and Employment.

(1<sup>st</sup>.) His Ability, and skill in all parts of Learning, whether Original Languages, in Antiquity, or Modern History, Chronology or Geography,



graphy : Divine or Humane, whatever was fit for a Divine, or was an Accomplishment for a Gentleman, is too well known, to be disputed, or distrusted. He understood both Men, and Books, and a competent Judge of both. Of quick Apprehension, strong Memory, and sound Judgment, not taken with thin Airy and Jejune Notions : But one who valued things more by their Solidity and Weight than by their Varnish, and Rhetorick.

(2.) And as these could not be attained without pains ; so he was not less Industrious in imploying his Talent, in his constant and publick Preaching, until Sickness took him off, and Death gave him a *Quietus* from his Labours : It was very seldom, but he was thrice in the Week in the Pulpit, besides his Attendance upon publick Prayers. In his publick Ministrations he affected not Ostentation of Parts, sublime Strains of flanting Rhetorick, curious starch't Sentences, fine Cadencies, or neat set Periods : He used not the inticing Words of Mans Wisdom ; but studied sound Doctrine, and manly Sence, and condescending to the meanest Capacities ; rather seeking to inform the Judgment, and affect the Heart, more than to Tickle the Ear.

He esteemed that Knowledge passed into the understanding by plain Truths, and Method best, as light into a Room by clear, and plain, not painted Glasse.

" He was a man of too great a Mind to make  
" Rents, and Divisions in the Church upon the ac-  
" count of a Form of wholesom Words ; which in  
" publick Administrations upon mature Deliberation,  
" was not matter of constraint but choice. He ne-  
D " ver



“ver thought it an Argument of Piety that his  
 “Bible would warrant him to turn Martyr for a Ce-  
 “remony. He did not hide his Talents in a Nap-  
 kin, but was willing to spend and be spent, in the  
 service of his Lord and Master. And probably  
 might have continued longer, had he not too much  
 addicted himself to a Studious, and Sedentary course  
 of Life. You will all bear me witness that he hath  
 been the Cement of this place for divers Years; keep-  
 ing his Flock from Stragling, and reconciling Dissen-  
 ters to the established Church of *England*.

(3.) Nor was he less remarkable for his Meekness  
 and Humility; not of a Supercilious, Imperious or  
 Rough Temper, that will endure no contradiction,  
 but could with Patience hear, and wisdom weigh,  
 what was proposed by others; no Imperious Dicta-  
 tor, not Passionate, or peremptory, but ready to  
 hearken when reason was offered; and willing to  
 learn to the last. In publick reproofs mild, testify-  
 ing rather Pity and Compassion, than Wrath and  
 Indignation: by which means he gained more up-  
 on the Affections of his People, than either a Tet-  
 chyfrowardness, or haughty disdain would ever have  
 effected. Although probably his natural temper was  
 somewhat quick, yet through the Grace of God, was  
 great Master of his Passions. In all my converse  
 with him, I do not remember any Indecency; or the  
 waters at any time near over-flowing the banks.  
 Though a great Master of Reason, and Judge of  
 Sence, yet a most candid Auditor. Although he  
 might in so many as he conversed with, meet with  
 some Provocations to discompose him. He had  
 learned the Apostles rule, to speak evil of no man,  
 cloath-



cloathed with Humility, and the Ornament of a quiet Spirit.

(4.) To which, we may add, Exemplariness of Conversation. Not a *Jacobs* Voice, and an *Esau's* hands. He well understood that bad Actions were not only a dishonour to God, a disparagement to our Holy Religion; but were apt to take a deeper Impression upon mens Minds, than their Doctrine, and sooner transcribed in mens Conversation. Hence he was careful to teach in his Life, as well as preach with his Tongue; in his Parish, as well as from the Pulpit. He knew a Priest must be accountable to God, not only for his Doctrine, but his Conversation; therefore careful that he might not destroy the Benefit, and effect of sound and Orthodox, Canonical Doctrine, by a Heterodox, and Apochryphal Conversation. He was sedulous to give no occasion to produce any bad example of his, which others would be apt to adopt into an apology or excuse for their own Misdemeanours and Miscarriages. In all Company of a very steady and grave Comportment.

To which he subjoyned, (5.) Stedfastness in the Doctrine, and Discipline of the Church of *England*. I knew his sence in this particular as well as some others: He was not *Chameleon*-like, changing colour according to his Company, but justified in private, what was his publick Practice against all gain-sayers.

I might add more, relating to his Ecclesiastical capacity, but I must hasten to shew how he was serviceable in his Generation.

*Thirdly*, In his private Relation. But I had almost forgot one thing relating to the former, which is, his readiness upon all occasions, and least intimati-



ons, to visit the sick: not over-looking the poorest sort, reaching forth not only wholsom advice, but superadding a charitable hand, where he saw need and occasion.

“A pregnant instance of his large Heart, and hand, is evident in his Charitable Bequest, and Legacy he hath left for the benefit of the poor of this Parish; to continue to succeeding Generations. So as those who never knew him, may bless him. I must confess I have heard him lament, that in visiting some poor, that he hath found some so grossly Ignorant in the Articles of Christian Religion. But it's high time now to mention, and I can but mention, his domestick Carriage. His dear Affection, and tender Compassion to his Consort, and Relatives, whereof the mournful Eyes, and sorrowful Hearts, of those who are present, is a sufficient demonstration.

In his Family Grave, yet Familiar. Not Rigid and Austere. Affable, yet Devout. A Priest in his Family, as well as in the Temple. He loved not long or late absence from the place of his abode: He carried a watch in his Bosom, to mind him of seasonable retirements, accounting there was something to be done at home besides going to Bed.

I pass over his secret, and Closet retirements. And it's now high time to hasten to the second part of his management of himself, as the Text tells us, *By the Will of God.*

Secondly, In all these Relations his care was to manage himself by the surest, safest Rule, *The Will of God.* This both in private Discourse, and in his publick Preaching: Tho' he did sometimes, and could make use of the Judgment of the Ancient Fathers, but



but this (not to found his Faith upon,) but only to strengthen it by their Authority. His Method was to back his Discourse with Proofs out of these sacred Oracles, in which he was an eloquent *Apollos*. He loved, and honoured the gray hairs of Antiquity; but with *Tertullian*, revered the Plenitude of the Scriptures. It was hence he took the Articles of his Faith, and Rules of Life: and his Creed was composed before that of *Trent*.

I must not omit here to speak of other of his natural, and moral Endowments: Sweetness of Temper: Courtesie of Behaviour. A pleasant yet profitable Companion. I have known several of his Friends, who would say, they were as well pleased with his Ordinary and Familiar Discourse, as his Preaching, which spoke him a great man, because in his publick Exercises he studied to condescend to the meanest Capacities; but with the more polite, and learned evidenced himself a Scholar. Yet his publick discourses were always Manly, Practicable, Profitable.

In his converse he was neither Morose, or Cynical; nor Airy and Froathy; but such as any man in an hours discourse might return bettered from him.

His Charity to his Neighbours upon all occasions, is well known in this place. But as he would not boast of it whilst living, I will not blaze it now he is dead. He affected Secrecy rather than Popularity therein; according to our Saviours Rule, *Give* Matth. 6. *not thine Alms before men, to be seen of them.*

His love to this people, appeared in not leaving them, when under the Temptation of other fair offers in his Native Countrey, and near his Relations.

His Faithfulness to his Friend, is not to be forgotten



ten: Here was a Breast where one might safely lock a secret; where he found a *David*, he proved a *Jonathan*. In all things eying the *Will of God*.

*Lastly*. But now, (as the good man in the Text,) *He is fallen asleep*. His Distemper approached gradually upon him, termed by the skilful in the faculty of Physick, a Scorbutick Dropsie, which proved unconquerable by all their Art and Skill. This attended with a Drowiness, towards his latter end; so as altho' he knew, and understood well, yet he was apt to fall asleep before he had finished an answer. But underwent all his afflictions, with a calmness and Serenity of Mind, with an intire resignation unto the Divine Will. Nor was he under too tedious Pains, and articles, that some meet with before their departure: And next to a safe passage hence, an easie *transitus* is very desireable. In a sober sence he truly fell asleep.

Micah 2.2.

Thus dyed this great, and good Man. May we of the Clergy bewail the loss of such a painful, steady, valiant, Work-man and Labourer in Gods Vineyard. And, God knows, in a time when we could ill spare him. Such was the time when the Prophet complained that the good man was perished from the Earth; several great and stout Champions have of late fallen by death, into the List of whom we may well put our deceased Brother. Who for Prudence, Industry, Integrity, and Ability, may be a pattern to many of us surviving.

Let me also Address my self to you of this Place, and Parish, who were lately under his prudent Care and Conduct: Death hath plaid a mighty prize, at once triumphing over Learning, sweet Na-



Nature, Goodness, and Experience: and at one stroke, laid in the dust your faithful Minister, at the age of about fifty four Years.

I hope I need not call for Mourning Men, or Mourning Women, to take up wailing, or make a bitter Lamentation. You of this place, I hope had generally such a passionate affection for him, as the very spectacle of so faithful a watchman, will command your Tears, and persuade you almost, (for this your Father) to weep with *Rachel*, so as to refuse to be comforted. My hearty desire for you is, that God would make up your breach; and that although the Shepherd be smitten, the Sheep may not be scattered. Serious resentments of such Providences of God, are mightily becoming of us, under such heavy strokes. Jer. 9. 17.

The Heathen resented the loss of one Philosopher more than of many Orators, because Orators taught men to speak well, but Philosophers to live well: You have lost one who knew how both to speak well to you, and taught by Doctrine and Example to live well; tho' now to be laid in the silent grave as a piece of cold clay; may he that's dead yet speak, I mean, speak in the Lives and Conversations of his people. Repeat his excellent Sermons, and Discourses in your Lives; and take heed of Sceptical shakings in a day of Trial. Think you hear him now speaking to you, as St. Paul to the *Philippians*: *Wherefore my beloved Brethren, as ye have always obeyed, not only in my presence, but in my absence; work out your Salvation, &c.* Phil. 2. v. 12. Preserve that Unity he left among you, when he left you; avoiding a needless dividing and separating Spirit.

And



## David's Labour and Rest.

And particularly to you of the Youth of this Town, and Place. Remember ye the wholsom advices ye have received from him, the sober demeanour you cannot but have observed, back't with the *Imprimatur* of Gravity, and Gray-hairs. So that whilst possibly you may hear some of the Clergy aspersed as careless and negligent, recall to mind that you have had a President, of one before you in this Place, Devout in Prayers, Diligent in Preaching, and of an exemplary Conversation, amongst others of the Church of *England*.

I shall conclude: May this Vacancy be supplied, with a Person of Wisdom, Ability, and Integrity, that may carry on the work of God, and build upon the Foundations here already laid by him. Yea may a double Portion of *Elijah's* Spirit rest upon *Elisha*, for Gods Glory, and the furtherance of your Salvation. And may we all study to be serviceable in our Generations, and to do all by the Will of God, that when we depart hence we may sleep in Jesus; and let all this people say, *Amen*.

*Now to God the Father, &c.*

**FINIS.**